Winning Men to Christ

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REV. ROBERT L. SELLE

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WINNING MEN TO CHRIST

BY REV. ROBERT L. SELLE, D. D.
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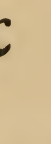

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PREFACE.

The ripest harvest in all the Master's vineyards today is the opportunity of winning men to Jesus Christ.

Winning men to Jesus Christ is the greatest and most important work in which anyone can be engaged, and yet it is not, for the most part, a difficult task to perform when it is rightly understood and pursued.

The nature of man is deeply sensitive to the touch of sympathetic righteousness and highly appreciative of the pure and noble and good in others. His manner, like a loosely worn garment,

may convey but little or no idea of the impulses of the soul, which may be reaching out in longings which cannot be expressed in words for a different, a better, a Christian life.

A song, a sermon, a prayer, a tear, a word, a look, a handshake is all that is needed many a time to win a man to Jesus Christ.

In hunting for opportunities to do good in the world by helping somebody into the Christian life, men are often passed by or overlooked—men whose hearts are hungry for God—men who like Nicodemus are inquiring for the door of the Kingdom of Grace—men

who are sick and tired of sin and ready to surrender to Jesus Christ.

In homes all about us—the rich and the poor, the high and the humble, the strong and the weak, the well and the sick—are men who can easily be won to the Master. They are ready to renounce the World, the Flesh and the Devil. All that is needed to lead them out of darkness into the light of God's truth is a friendly, willing, Christian hand.

Any man who can talk business can talk Jesus Christ also, if he knows as much about Jesus as he does about the business he represents; and any man

who can succeed in business of any kind can succeed also in winning men to Jesus Christ if he will put as much thought and concentration and purpose in efforts to save men as he does in his business affairs.

The first element of success in everything is adequate preparation with which to do the thing which is to be done.

When once in possession of the Key to a Man's Heart it is not difficult to open it for the entrance of the Holy Spirit. Some one, somewhere, sometime, holds the Key to every Man's Heart.

CHAPTER I.

MAN IS MAN.

Man is Man. We are Brothers. The Human Family is made up of one Great Brotherhood. Adam is our Father and Eve is our Mother. We may not like some of our Brothers and some of our Brothers may not like us, nevertheless we are Brothers—each one forming a link in the great Chain of Humanity, commonly known as the Human Family.

Personal environments, whether good or bad, cannot affect existing relationships. Neither can position nor condi-

tion in life sever the ties of Brotherhood which bind us together as one Great Family.

The King on his throne, holding the scepter of power in his hand, whose word is law throughout his kingdom and over all his subjects, is but a Man and is our Brother.

The President of the United States in the White House at Washington, honored and respected by the greatest nation in the world, the ruler of a hundred million of happy, prosperous people, is also a Man and is our Brother.

The Senators and Representatives in Congress at Washington, summoned to

their high positions because of their knowledge of present-day conditions and ability to enact laws in the interest of all the people, are Men and are our Brothers.

Our Ministers at Foreign Courts, charged with the responsibility of guarding American interests in all lands, constantly communicating with the administration at Washington, reporting the attitude of other nations towards ours, and asking for advice in handling intricate matters of vital interest to the nation, are Men and are our Brothers.

The officers of the law and the makers of the laws, chosen as representa-

tives from the people for specific purposes and obligated with the responsibilities of performing their duties in the interests of their constituents, are Men and are our Brothers.

The Merchants, handling the commerce of the country, securing markets for products and products for markets, with one hand upon the producer and the other upon the consumer, are likewise Men and are our Brothers.

The Bankers, handling the financial interests of the country and taking care of the public and private earnings of the people, are Men and are our Brothers.

The School-teachers, carrying the re-

sponsibility of training the intellect of the youth to the extent of adequate mental and physical equipment for the duties and responsibilities of the life before them, are Men and are our Brothers also.

The Ministers of the Gospel, the heralds of the cross co-operating with God in efforts to save the world from sin, are Men and are our Brothers.

The Jurists, handling, interpreting and applying the laws upon the statute books and sentencing convicted criminals, are Men and are our Brothers.

The Doctors, watching over our physical welfare, standing between our

homes and the graveyard, fighting back the "Pale Horse and his Rider," are Men also and are our Brothers.

The Oil Kings, fondling their millions of money, advancing and reducing the prices of oils at will, affecting, financially, every family in the land, are Men and are our Brothers, too.

The Railroad Magnates and Steamship companies, controlling the vast interests of transportation on land and sea, both passenger and freights of all kinds, are also Men and are our Brothers.

The men on the railroad, representatives of an industry with which millions of people are connected and without

which the commercial sinews of our country would be paralyzed and multitudes of people would starve to death, are Men and are our Brothers.

The men in the shop, many of whom are toiling through long hours and on small wages, small in proportion to the high price of the necessities of life, are Men and are our Brothers.

The Miners in the ground, bringing from the bowels of the earth gold, silver, precious stones and many other valuable minerals, with which the people are enriched, are Men and are our Brothers.

The men on the farm, upon whom

the whole Human Family depends for food and raiment, and the beasts of the field and the fowls of the air for food, like ourselves are Men and are our Brothers.

The boys in school, toiling over their problems, broadening and cultivating and training their mental powers, preparing themselves to meet successfully the keen business competitions of the age in which they are to live and work, are our Brothers.

The little baby boys in their mother's arms, whose eyes have not yet looked upon the things which produce the joys and sorrows of life; whose tender feet

have not yet touched the paths of safety or peril; whose minds have not yet comprehended the good and evil before them; who do not know anything about the great world into which they have come nor the experiences awaiting them out on highways of business, social, domestic and religious life, are our Brothers.

The men in the brewery and the men with white aprons who peddle their products—liquid fires which burn to destruction both brain and brawn, body and soul, for time and eternity, and is a means of making more orphans and widows and producing more poverty and

crime and suffering and death, than any other agency of the devil in all the world, are Men and are our Brothers nevertheless.

The men in the gutter, with broken spirits and heart-broken and suffering families, are our Brothers too.

The men behind the prison walls, with guilty consciences and aching hearts, filled with remorse and in many instances wishing that they could die, are Men and are still our Brothers.

The man in the mansion and the man in the hovel, the man at home and the man abroad, the man of toil and the tramp upon the highway, the man of

uprightness and the man with a criminal record; these and all other men everywhere, no matter as to their physical, mental or religious conditions, are our Brothers.

Every man of whom Adam is Father is our Brother. Therefore, each of us being a part of one great Brotherhood, we are bound together by inseparable ties. The chain of heredity, or environment, or condition, or will power which pulls one brother up and another down, cannot by that act sever the tie of relationship which exists between them.

Man is Man and we are Brothers. In

a broad sense, no man is above us and no man is below us. There is no big "I" or little "U" in this relationship. We are on a level. We need not cower or cringe in the presence of those who are in authority over us—they are our Brothers; and none need be embarrassed in our presence, for we are their Brothers as they are our brothers.

By keeping the fact of Brotherhood in mind as we deal with men in the interest of their souls, it will be found very helpful in approaching and winning them to Jesus Christ.

CHAPTER II.

SYMPATHY WITH MEN.

Sympathy with men is an essential factor in winning them to Jesus Christ. A man's conscience is susceptible to the finest touch of a sympathetic soul, a condition not always apparent, but one which is true, nevertheless.

Casual observers and often Christian workers, seeing only the form of the man in his working garb, with his dust covered hands and face and his strong, masculine features, readily conclude if they think at all, that he is immune from

the influences of sympathy. It seems to be taken for granted that a man's heart is as cold and hard and irresponsive to the touch of loving sympathy from his fellowmen as are the palms of his hands. Such an idea, however, is a delusion and a snare and is wholly without grounds of support. Covered with oil and grease from the machinery he handles and soiled with dirt and grime from the coal which he shovels, there is a heart—a Man's Heart—quick to recognize the touch of sympathy and kindness and is ready to respond in the same spirit.

If we knew men better and loved

them more it would be easier to enter into sympathy with them and easier also to win them to Jesus Christ.

While going among men in shops and stores, in offices and on farms, in schools and factories, among rich and poor, among cultured and unlettered, among young and old, we are often surprised at the ready and hearty responses given to our direct questions concerning the welfare of their souls. It is often found that the question is anticipated before it is asked; and further, that unsaved men are disappointed when Christian people come among them or work by their sides and do not say something to them

directly in the interest of their soul's salvation.

The value of the Christian religion is judged by the world according to the importance attached to it by its professors.

We are living in a remarkable age of the world's history—remarkable in many ways and for many things—but in nothing more marked than the opportunity which has been given the Church of Jesus Christ to save the world.

The gates of every darkened nook and corner of the globe have been thrown wide open before the advancing armies of the soldiers of the cross.

The walls of opposition to the spread of the Gospel of Christ have crumbled and decayed before our eyes and are now in the dust. Difficulties hitherto preventing the heralds of the cross from going where most needed have been overcome and the Man of God is now at home and welcome in every part of the world where there is a soul hungry for the love and saving grace of the Lord Jesus Christ.

The depths have been crossed and the mountains have been climbed and the white flag of King Immanuel has been unfurled before the eager eyes of the gazing world.

The Macedonian cry for help is ringing clear and strong from every part of every land where the Cross of Jesus has not yet been firmly planted.

We see today what no other generation ever saw—the whole human family gathered around calvary, with their faces turned towards the cross and their eyes fixed upon Jesus, and their ears listening to hear the story of redemption through the blood of the Crucified One, and their hearts hungering for that love which "satisfieth the longing soul."

What a picture for Heaven to look upon! What shouts of praise and joy would have gone to the throne on high

had the Prophets of old been permitttd to see the vision of opportunity now before the Church of God! Our eyes behold the accumulated results of twenty centuries of Christian effort to bring this hungry world where it could catch a glimpse of the merciful face of Jesus Christ. This is a blessed age in which to live. The harvest fields all over the world are white. Golden sheaves for the Master's garner are ripe and ready for the reaper's sickle.

The Christian Man, big hearted, filled with love and sympathy for his fellowmen, Christ-like in spirit and in character, backed by a well-known,

open, consistent Christian life, is welcome in the presence of men to whom he goes as a friend and brother in the interest of their souls.

The courteous treatment accorded Christian workers among all classes of men is marked and surprising to all except those who know what it is by coming in personal contact with them. Go to the busy man in the shop, in the factory, in the mill, in the store, in the office, in the schoolroom, on the farm, on the railroad, on the street, anywhere, everywhere; go in the spirit of kindness and sympathy and meet them as brothers and ask them if they are Christians.

In nine cases out of ten, if they are not, their answers will be something approximating the following and given in a manly way:

"My friend, I regret to tell you that I am not a Christian and that I very seldom go to church. I believe in Christianity. It is the only right course to pursue. It is the duty and privilege of every man to be at peace with his God but up to the present time I have neglected this important matter for which I am very sorry."

This reply opens the way for a wise, discreet, sympathetic conversation, though there may be but time for a mo-

ment's talk, yet during that moment an impression may be made which will prove a means of leading that man to the Lord Jesus Christ.

Spiritual virtue does not lie in the length but in the spirit of the conversation. No doubt there are occasions where a single sympathetic word wins a soul to the Lord, when if more than one word should be spoken the opportunity of salvation would be closed at that time.

There is more virtue in loving sympathy in helping a man into the Kingdom of Jesus Christ than in anything else. Harsh words and means, scold-

ing, condemning, and telling lost men what they deserve and where they should go, is not the way to win them to the Master, but is a most effectual way of keeping them out of the Kingdom of God.

Personally we were not won to Jesus Christ by harsh words and methods, but by loving sympathy and kindness, and that which won us will win others also when rightly used. Men who have not shed a tear for years; men on whom the preaching of the Gospel has no apparent effect; men who do not pray or read the Bible; men who are far from God and deep in sin; men who have a

sort of feeling that the world is against them, can often be touched by a word or act of sympathy, and the way opened to win them to Jesus Christ.

An attempt to win men to the Savior without sympathy, and then an effort to speak lightly of or abuse them for not accepting Him, is not worthy of any one who ever heard the precious name of Jesus Christ. The immediate and future effects of such a course are hazardous to souls. The duty of the reaper is to save, not to destroy, the harvest of golden grain.

There is no substitute for a sympathetic heart as a means of winning men

to Jesus Christ. A commanding personality, culture, refinement, position, and earnestness are all good in their places and in serving the purposes for which they exist, but they are worthless as substitutes for sympathy in the matter of lifting lost souls to a plane where they may grasp the saving hand of the Risen Christ.

Sympathy is the Door to a man's heart and Love is the key which unlocks that door.

CHAPTER III.

RESPECT FOR MEN.

Man is man and deserves respect as such. Personally his condition may be humble, his character soiled, his spirit broken, his ambition for worthy attainments in life gone; he may be worthless to the world, a menace to society, a disgrace to his family, and a burden to himself; he may forfeit all claims of recognition among decent people, but nevertheless he is a Man. He has a heart. He has a soul. He was created in the image and likeness of God. Some-

where in weal or woe, he must spend eternity.

Under the temptations and environments which swept him away, his brothers might have fallen also; we cannot be sure that we would have withstood the storms which drove his bark upon the rocks. He is yet a man, and should have from his fellow men more sympathy than censure, and more respect than abuse.

A man may have been untrue to himself and all the world about him; he may have mistreated, abused and disgraced himself and all the world that he has touched; his record may be such as to

deserve rebuke, ostracism and condemnation in the strongest terms possible for use, but yet he is a man. Others have fallen as low as he, and have risen by the grace of God and the assistance of some respectful, sympathetic hand, reached down to lift them up. "Where sin abounded, grace did much more abound." There is no night too dark for Heaven's light to penetrate. The arm of Jehovah is stronger than the power of the devil.

If all the sins of all the world were crowded upon an individual heart, the blood of the Lord Jesus Christ is sufficient to wash that sin away and to save

that soul. God's power to save is limited only by a refusal of the sinner to meet the conditions of salvation as laid down in the Holy Book.

No doubt many men, heart broken over their past lives and present condition, feeling that no one cared for their souls, have gone down in despair who might have been won to Jesus Christ by a single word of kindness spoken in love and sympathy and respect.

Had the answer of the chief priests and elders to heart-broken and repentant Judas (Matt. 27:3-5) been respectful and kind instead of curt and sharp and selfish, who will take the responsibility

of affirming that even the "son of perdition" could not have been won back to the Lord whom he had betrayed?

Is it not probable that some of the men who had taken part in driving the nails through the hands and feet of Jesus Christ were converted on the Day of Pentecost?

Was the prayer of the dying Savior, "Lord, forgive them for they know not what they do," meant for all or only a part of the number of men responsible for His crucifixion? Does the plan of redemption involve the necessary closing of the gate of Heaven against one soul as a means of effectually opening the

same gate to other souls? If the plan of salvation through Jesus Christ does not cover the entire human family, can it cover any part of it? Has our Lord and Master made it possible for some but not all souls to be saved?

Certainly, salvation involves the meeting of all the conditions of pardon laid down in God's Word. There can be no pardon for any man who rejects God's requirements of salvation no matter what the particular personal sin or sins on his heart may be.

Man has no mission in this life but to help God save the world. God cannot save the world without the help of

human agency, and man cannot save himself without the help of God. If God could save the world alone, it would be useless for Him to wait for the co-operation of man; if man could save himself alone, he would need no God. Both work harmoniously together in this matter and the result is salvation from sin.

Is our Christianity worth the claims that we lay upon it? Is it worth what it cost in sacrifices and offerings through out the Old Testament Dispensation? Is it worth what it cost in Gethsemane and on Calvary? Can it meet the requirements of the soul in this world and the world to come—through life, in

death and at the judgment? Is God's grace sufficient at all times and under all circumstances? If so, and there can be but one answer to these questions, it is worth our holiest motives, our best thoughts and our noblest endeavors.

To be associated with God in saving souls and lifting the world from the mire of sin and ruin into which the devil has plunged it, is a work in which angels would be glad to join. There is nothing on earth or in Heaven too good for the children of God, therefore He permits them to have fellowship and co-operation with Himself in saving the lost.

Without due respect for a man, no matter what his condition may be, it is utterly impossible to win him to Jesus. No important "I" and unimportant "U" feeling ever helped to save a soul from death and hell, but has been a fruitful means no doubt of driving many into a state of utter spiritual indifference.

We are and must continue to be, if we would be successful in winning lost men to Jesus Christ, brothers of the men we seek to save. Certainly, we would not be otherwise intentionally, but be it remembered, that an unintentional murder is as deadly as the one intended and premeditated; and a soul that is lost, no

matter as to the cause by which it was lost, is gone forever and ever.

"Had they known it, they would not have crucified the Lord of Glory." When "they" came to a full realization of their own acts, the deed had been committed, Jesus Christ had been crucified, and "they" were guilty of His murder. His blood was upon their hands and upon their hearts. Not knowing that He was the Lord of Glory at the time they did it, did not free His murderers from the sin of nailing Jesus Christ to the cross.

Should the souls of men about us be neglected; or should attempts to win

them to the Lord without due respect for them fail; or should opportunities to get them saved pass without being improved, in the Great Day will not a part, at least, of their blood be upon the heads and hearts of those who might have broken to their hungry hearts the Bread of Eternal Life? Are we willing to go up to the Judgment with such responsibilities upon us? God can use as small an influence to save a soul as the devil can use to damn a soul.

If we would win souls to Jesus Christ we must think of men as being MEN We must look upon them as men. We must talk to them as men. We must

feel towards them as men. We must deal with them as men. We must conduct ourselves among them as among men. They must feel that a Christian, a gentleman, a friend, a brother, a MAN, is among them—one who has respect for and confidence in them; one who is ready and willing to meet them on the broad plane of brotherhood, each recognizing the other and feeling the common ties which bind them together as men—each with a life to live, a record to make, an everlasting influence to set in motion; a death to die and a soul to be saved or lost forever.

Such an impression made upon the

mind of an unsaved man opens the way for the one who made it to win him to Jesus Christ. Making such impressions is the fruit or result of having the mind and spirit of the Master. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

The soul winner is one who himself has been won to the Savior and whose life is a convincing testimony to the world that Jesus Christ is able to save and keep from all sin.

Men like manliness in men. Intuitively they expect it, they look for it and their inner nature revolts when they

do not find it. Anything but manliness is disgusting and repulsive to men; they may not show their disappointment in word or act but their hearts will feel it and the influence of it will be left upon lives which should have been lifted heavenward by a holy influence and an unseen but mighty power. The artificial does not count here. The genuine is at a premium. Soul meets soul. Time and Eternity look each other in the face. Heaven and Hell witness the scene. The conflict is on. Souls are at stake. God or the devil will win. A soul will be saved or lost.

In the Commercial World adequate

preparation for doing a work is determined by the value of the thing to be done. The same principles hold good in the Religious World. The best is not too good; the purest is not too pure; the holiest is not too holy, to put into efforts to save souls from eternal ruin. And when we have done our best, our all, the value of one soul is infinitely more than the price of all the efforts combined put forth in all the world for the salvation of lost souls.

CHAPTER IV.

DEPORTMENT AMONG MEN.

Here we face another important feature of Soul Winning—Deportment Among Men.

No doubt the nature of men has been greatly misunderstood by many who have sought to help them.

Wise, chaste, discreet, gentlemanly conduct among men wins their respect and confidence, and is a foundation upon which work may begin for their salvation. The thought that something low and coarse in word or manner is necessary in order to interest and hold the at-

tention of men, is an insult to Manhood and deserves the severest rebuke. It takes a gentleman to win a man to Jesus Christ.

We must not meet the ungodly on the plane of indulgence in sin with them no matter whether they are sins of omission or sins of commission. The sinner quickly loses confidence in and respect for people who profess to live Christian lives and then secretly fail to live up to their profession.

The world's conception of the Christian life is high. No compromise can be made with sin. Even the appearance of sin must be carefully avoided.

Many a poor deluded woman, a member of some church, goes with her ungodly husband to the theaters and dances, hoping, as she says, thereby to get him to go with her to church sometime. Is it on record anywhere that such a course has ever been the means of winning a man's heart from sin to righteousness,? When the books covering the lives of every member of the human family are opened at the Judgment, no such record will be found.

Perhaps no single agency of the devil is more fruitful than improper, imprudent and indiscreet deportment of church members among unsaved people. The

people of the world make no discrimination between church members and Christians, holding both to the same standard of consistent living. The "Epistles known and read of all men" and by which the religion of the Lord Jesus Christ is commended or condemned, are the professed followers of the Savior. They are on trial before the world. Every word they speak is heard by some ear. Everything they do is seen by some eye. Every bit of influence they wield is felt by some life. They do not live alone any more than they die alone.

The people who make up the Church are always under the scrutinizing eye of

the world. Their deportment among men is most carefully analyzed by discriminating minds, as a basis of determination as to the kind of character and life the religion of Jesus Christ produces. If the verdict is favorable—and it will be in ninety-nine cases out of every hundred, if the evidence justifies it—then the people who produced the impression are in position to help the unsaved whose confidence they have won to the Lord. If, however, the verdict is unfavorable for just causes, those whose indiscreet deportment produced the unfavorable impressions have thereby blasted all their chances to win the lost to the Savior.

The writer once made a trip from Galveston, Texas, to New York City, on one of the Mallory Line ocean steamers, leaving Galveston, Saturday afternoon and landing at New York the next Saturday morning.

Probably one hundred passengers were on board. For the most part they were a neatly dressed, well behaved, cultured class of people. They were strangers to me and I was a stranger to them.

Sunday morning one of the passengers, a handsome man, came to me and asked if I were a minister. When I told him yes, he further asked if I

would preach for the passengers at 11 o'clock that day. I told him I would gladly do so provided it was desired and the Captain of the Steamer had no objections. He said he knew a goodly number of passengers and they were church members accustomed to attending church services on Sunday and of course would be glad to have the privilege of attending religious services that morning.

My early morning caller went away and in a few minutes returned, accompanied by another man, and said that the Captain had no objections to church services being held on deck. Accord-

ingly the service was planned and held, and also another one at 7:30 p. m., that same day. Both were well attended. The personnel was about the same as is found in an average city church. The music was good. All seemed to take part. Many came to me after the meetings were over to express their appreciation of the services.

The company was made up largely, so I was told, of Texas merchants who were going to Eastern markets to buy supplies of goods for the fall and winter trade. I heard but little profanity and saw but little drinking on the trip. Playing cards, however, seemed to be

the order of the day among all classes on board.

Monday morning I was cordially invited by the same man who had requested me to preach the day before, to play a "social game of cards" with him and his wife and a little company of their personal friends. I declined.

Monday afternoon I was invited by two other men who had heard me preach the day before to play a game with them and their friends. Of course I declined.

Tuesday morning, Tuesday afternoon, Wednesday morning, Wednesday afternoon and Thursday morning these invitations were repeated, every time

coming from different men, sometimes from one and sometimes from three or four in company. Often with the invitation complimentary mention would be made of the sermons I had preached on the deck the Sunday before.

I was assured from time to time by these men that if I did play "a social game" on the trip it would be with a select company of men and women, members of the church, and the best people in the towns and cities where they lived. I was told also that I was away from my home and family and pastoral charge, among strangers, good people, and that if I did play a game with them,

the fact that I did it could never reach the outside world.

The week passed. On Saturday morning as the sailors were about to drop anchor in the harbor at New York everything on board was astir preparatory to landing. The passengers were greeting one another with farewells and expressions of appreciation of the new friendships formed on the voyage. Many spoke to me kindly, among whom was one of the men who had insisted most strongly on me playing cards with them on the trip. He said:

"Well, Brother, we have reached our destination and in a few minutes will

separate never to meet again in this world; and I want to tell you that your deportment on this trip has been such as to win and hold the respect and confidence of every passenger on board.

"Our invitations were not pressed because anyone thought you would accept them, nor because anyone in our company wanted you to play cards with us; but it was merely done as a joke, for pastime and because you were the only clergyman on board. Without intentional wrong on the part of the passengers we wanted to see whether you could be influenced to play a game of cards. It was a deliberate plan with us,

and I am glad to tell you as we separate this morning that when you were weighed in the balances of our tests on this trip you were not found wanting in your loyalty to the principles of Christian deportment."

With these remarks he shook my hand cordially and then in a most hearty manner said, "Good-by, Brother," and went away and was immediately lost in the crowd.

Paul's words, "Abstain from all appearance of evil," had a new illumination before my vision as that man concluded his talk to me that morning. I had been on trial a whole week but did

not know it. I had been closely and carefully watched but in such a way and by such people that I did not even suspect it. I was tested again and again but had no knowledge of the fact until it was all over.

No, the test was not mine—JESUS CHRIST was on trial and my deportment was His witness.

We are on trial constantly in the presence of friends as well as among enemies; we are on trial in our homes as well as out in the world among strangers; we are on trial through the week in our business relations with the people about us the same as we are in the

Church on Sunday; we are on trial in our social and political affiliations the same as we are in religious matters; we are on trial before the world from the time we begin the Christian life until death closes our eyes, hushes our voices and puts an end to our activities.

No, we are not on trial—JESUS CHRIST is on trial and our personal deportment is witness for or against Him. Every bit of testimony is weighed carefully, and often an indiscretion is greatly magnified by people who are hunting for and even manufacturing excuses to justify themselves in their own wrong doings. Let the people of God

take heed, govern themselves accordingly, and see to it that no man, woman or child, anywhere or anytime, shall have just cause for doubting their consistency as Christian Gentlemen of the Heavenly Type.

CHAPTER V.

APPROACHING MEN.

Nowhere in the Christian life are the words of the Master, "Be ye therefore wise as serpents and harmless as doves," more appropriate and more important than in the matter of approaching men with a view and hope of winning them for the Master.

Men are approachable, impressionable and winable. The very manner of approach may be and often is a direct means of either winning or losing in the

attempt to save them. First impressions if not always the most lasting are certainly long lived.

All men have not the same temperament, the same environment, the same habits, the same temptations, the same associations; and therefore all men cannot be successfully approached in the same way, and yet there is a similarity among them which makes certain phases of approach appropriate to all, among which may be mentioned:

1. *Definiteness of purpose.* Go on a mission. Go with an object in view. Go to do something—something for a soul for time and eternity. Go as an

official representative of Eternal Life. Go in the name and the spirit of Him who said, "I must be about my Father's business." Go with the burden and weight of a soul on the heart. Go to win a lost soul to Jesus Christ. Go with the feeling that the personal responsibility of winning that particular soul to the Master is yours and that the time to do it is NOW.

2. *Love.* Go in the spirit of love —love for God, love for His cause, love for souls, love so deep and strong that, like a consuming fire, it will burn its way into the hearts and lives of people who are out of Christ.

3. *Willingness.* Go willingly and gladly. Go for the joy of going. Go because it is a delight to be in the service of the King. Go because there is a chance to go. Go because something can be done for two worlds by going.

4. *Intelligence.* Go to meet a MAN, not an angel; go to meet a man, not a child; go to meet a man, not a boy; go to meet a man, with a message for a man, in the spirit of a man and in the strength of a man.

5. *Prayer.* Go with the heart lifted to God in earnest prayer for divine direction and help for every step, every thought, every suggestion, and every

word. Go offering the fervent, effectual prayer, trusting in Him who hears and answers prayer for victory.

6. *Faith.* Go on wings of faith; faith in God, faith in the Bible, faith in self, faith in the man to be won to Christ and faith in the means being used for his salvation.

Men know men; men know how to deal with men; men know the temptations of men; men know how to sympathize with men; men know how to bear the burdens of men; men know how to get the confidence of men; men can help men to find the Lord. Winning men to God is a MAN'S job.

We are not unmindful of the great work done in the Church of God by consecrated women for the salvation of lost souls. In some communities the Church owes its very existence to the faithfulness of a few women. We would not lessen their efforts in the least degree to save the lost, but to the contrary, we would gladly multiply their endeavors to do good by the largest number possible to use.

The Church certainly owes a big debt of gratitude to the women for what they have done and are now doing and will continue to do in its interest. But it is not enough for women alone to work for

the salvation of lost souls. It is not enough for women and a comparatively few men alone to work in the interest of winning the lost to Jesus Christ. Life is too short, the opportunities of salvation too fleet, and death altogether too certain and soon for only a part of the human family to be aroused and awakened to the necessity and importance of immediate action with regard to personal salvation.

The men must be stirred to action. They must come from their long night of sleep. They must see their brothers falling into perdition and hear their cries of despair from the mouth of the

pit. They must see and feel that God needs and must have MEN to save men.

Were the old regime sufficient as God's co-operative agency to bring this world to the foot of the Cross, the happy songs of Zion would have been ringing from every home on every hilltop and in every valley throughout our broad land, centuries ago. Men must be harnessed and equipped and commissioned for their part of personal work in saving the world from sin.

Men are willing as a rule to give a part of their time, a part of their means, a part of their service and a part of their talents to the work of the Church,

all good as far as it goes, but that is not enough.

As men, we must give ourselves to God for use in His service according to His will. God doesn't need our money. He made and possesses all the gold in the universe. He needs men and must have men in order to save men.

Realizing the importance of saving men, and man going after man in order to win him to Jesus Christ, the matter of appropriate approach will take care of itself in a large measure. Men under such conditions will not "rush in where angels fear to tread," neither will they permit a trivial bit of timidity or fear or

anything else to stand between them and an earnest effort to save a soul from eternal death.

There are times, it must be remembered, when one defeats the task he tries to accomplish by the methods he employs. On the other hand, there are those who through fear of making a mistake will not do anything. A mistake honestly made is better than no effort at all. God is able to transform honest mistakes into "blessings in disguise."

In approaching men to win them to the Lord there should be a free and easy manner; nothing stiff, nothing formal, nothing embarrassing—man meeting

man. The conversation should be as free and easy as the approach—pleasant, but not light; brotherly but not unduly familiar; kind but not patronizing; enough, but not too much; serious, but not melancholy; strong, but not stiff; simple, but not silly; personal, but not embarrassing.

It is an easy matter for a man to open his heart to a man, especially if the two are friends and on confidential terms. They will confess their weaknesses each to the other and express their desires for better lives. Their hearts are opened to each other but closed to professional callers. When the confidence of a man

has been won and his respect retained, it is not a difficult task to lead him to Jesus Christ the Lover and Friend of men.

Not many men, if any at all, are converted to God without aid from their fellowmen. Both sin and salvation are contagious so far as the human element in them is concerned. Men are not saved in their stores or other places of business without help from some human source. Every conversion means that somewhere eyes are weeping and hearts are burdened and being poured out to God in earnest prayer and faith for the soul that is coming into the Kingdom of God's grace. The hand of some one

who knows the way must lead the man who knows it not if he ever finds the Savior in the forgiveness of his sins.

Ananias, of Damascus, laid his hands in prayer on Saul of Tarsus before the scales fell from the eyes of the future Great Apostle. Peter helped Cornelius and his household into the kingdom of God. Paul and Silas led the jailer and his family to Jesus Christ. Phillip opened the door of grace to the eunuch. The Moravians out at sea were a means of leading John Wesley into an experience of which he said, "My heart was strangely warmed."

Our personal salvation depended up-

on the efforts of some one else in our behalf who helped us to the Lord and now the salvation of others depends upon our efforts to bring them to Jesus Christ. No man comes because no man can come to the Savior unaided by his fellowman.

The lost sheep upon the cold, dark mountain side, surrounded by wolves, can never return to the Shepherd's fold unless aided by someone who knows the way.

CHAPTER VI.

THE KEY TO A MAN'S HEART.

There is a key to every man's heart. There is a means of influencing every man for good. There is a way to win every man to Jesus Christ.

The Key, the means, the way should be carefully and prayerfully sought, definitely found and then effectually used. It is not wise to consider and analyze the depths of sin and degradation into which men have fallen, nor the number of years they have spent away from God, nor the strength of the chains of

habit which bind them to ruin, but to the contrary, God's ability to save to the uttermost through His Son Jesus Christ should be magnified.

There is no sin too black for the blood of Jesus Christ to wash away. There is no burden on any heart too heavy for the hand of Omnipotence to lift. There is no man too far in sin for the hand of Mercy to reach. There is no gutter of iniquity too deep for the power of God to reach its depths for the rescue of a soul. There is no ocean of prodigality too wide for the arm of our Heavenly Father to reach across to bring the wanderer back again.

With the mind and heart full of such themes, added to a love for souls and a desire to see them saved akin to the love of God for the world, the command "go ye" to win the lost often fades away into the entreaty "send me." Service becomes a pleasure. God is near. His will is supreme and working with Him is a delight.

In order to find the Key to win men for God there must be first a vision of the value of the soul. No man can be worth much as a Soul Winner who has not had such a vision. It is not enough to have the vision and let it pass; it must abide, or interest in

the lost and efforts to win them to Jesus will wane.

Who can estimate the value of a soul? Who can estimate the value of the body? Who can estimate the value of a fraction of the body—an eye, a hand, a foot, a limb, an arm, an ear, a finger? The value of a member of the body, or of life itself may be determined as far as such value can be comprehended, by what the one most interested would be willing to give for its restoration after it had been lost.

What would a man be willing to give for the restoration of an eye, a hand, a foot, a finger or an ear that had been

lost? If that which is of "the earth, earthy" and "which today is and tomorrow is cast into the oven" is of such incalculable value, what must be the value of the soul, the image of God, in man? And again, if the value of the earthy, the perishable house of clay, be so great as to forbid even an attempt at estimate, what must be the value of the soul whose life is eternal?

The value of the soul is infinite. All the wages earned by all the members of the human family from the beginning of time to the present day are not worth a mite in comparison to the value of a soul. All the money made by all the

merchants and traders of the world through all the history of time is not worth a farthing in comparison to the value of the soul. All the money handled by all the banks of all the world through all the ages is not worth a penny in comparison to the value of the soul. The aggregate wealth of the world through all generations is not enough to begin the first figure of comparison with the value of the soul.

Moreover there have not been enough prayers and tears, sighs and groans, sorrows and afflictions, pains and deaths from the days of Adam and Eve in the Garden of Eden to the present time to

atone for the sins of a single soul, or even a single sin in any soul.

A soul in the grasp of sin is hanging over hell. The power of sin must be broken and the soul quickly snatched from the devil's hand or it must be lost forever.

Seeing that there was no remedial agent in all the world with power to break the shackles of sin from the soul, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

The value of the soul may be determined by the cost of its redemption.

What it meant to God and all heaven to give up Jesus Christ and to look on Him in this world as the devil fought Him face to face; as He hungered; as He was "despised and rejected of men"; as He was reviled, falsely accused, condemned and crucified, all by men whose souls He came to save, only the Infinite One can know. But this is the price that was necessary to be paid in order to bridge the chasm which was made by sin between God and man. Had there been any other way or method by which the redemption of man could have been accomplished, there would be no Gethsemane and no Calvary connected with

the salvation of the soul from sin and hell.

This price, awful as it is, paid by Heaven for the redemption of the lost, does not secure the salvation of a single soul—it only insures the possibility of reconciliation with God. The blood of the Lord Jesus Christ is the only remedy in all the world for sin. In order to be effective the remedy must be applied to the diseased heart before its benefits can be obtained.

A vision of the value that heaven places upon a soul and a vision of the price that God paid for its redemption; a vision of the glories and riches of

heaven provided through Jesus Christ; a vision of the torments of hell from which the soul may be saved through the atoning blood of the Redeemer; a vision of the tragedy of a lost soul; a vision of the opportunity to co-operate with God in saving men, is necessary in order to become a successful soul winner. Such a vision will fire and enthuse one with heaven's zeal to win men for God. It will be "meat and drink" to spend and be spent in efforts to rescue the perishing by winning them to Jesus Christ.

This vision of the value of the soul does not come through human agencies

no matter what nor how good they may be. Human agencies, it must not be forgotten, are necessary in the salvation of souls, but while that is true it is also true that there are heights and depths and breadths of soul vision that God only can give, and the vision of the value of the soul is one of the most important of them.

This vision of the value of the soul is a part of God's love, wisdom and sympathy imparted to man by the Holy Spirit to enable him to realize something of the nature, value and importance of salvation. This vision is the equipment necessary in order to win men to Jesus

Christ, and without it, efforts to save the lost will prove powerless and fruitless.

The command of our Lord to His disciples to go into all the world and preach the gospel to every creature as a means of saving the lost, was preceded by another command for them to tarry in the city of Jerusalem, until they should be divinely equipped with the vision of the value of the soul, which they did, and as a result the whole world is reaping the benefits and blessings of their obedience to the two commands. Obedience to one would have been fruitless without obedience to the other also. Had they gone out into the world with-

out the vision or equipment necessary to do the Master's Work, they would have returned empty handed and discouraged. Herein is the secret of winning men to Jesus Christ.

Somebody, sometime, somewhere, holds the key to every man's heart. The psychological moment for him to be won to Jesus Christ arrives. He trembles in the balance of decision between heaven and hell. The armageddon is being fought. Heaven and hell meet. A battle for eternity is waged. Which end of the balance will go up? Which end will go down? Will there be joy in the presence of the angels over a sin-

ner won to the Savior, or a jubilee in hell over another victory secured for its dark domains?

As stated at the close of Chapter II, "Sympathy is the door to a man's heart and love is the key which unlocks that door." Not all hearts, however, that are unlocked by the key of love are won to Jesus Christ. It is not enough to unlock the heart's door. Many a man's heart has been opened to his friends when the question of personal salvation was not at all involved.

Without the vision of the value of the soul, little or nothing will be done for the salvation of men, no matter as to the

number or favorableness of the opportunities to win them to the Master.

Are there not many all over the land (may heaven pity us while we say it and while we think about it) who claim to be working in the interest of the salvation of men who, instead of winning them to Jesus Christ, are playing with their souls as carelessly and thoughtlessly as children play with toys?

Oh, for the vision of the value of the souls of men!

The man who holds the key to the heart of one of his fellowmen is the man in heaven's sight who controls the opportunity of winning that soul to the

Lord Jesus Christ; and he not only controls the opportunity of saving a lost soul but he is responsible to the Almighty for the manner in which he uses that opportunity and for the results which will follow—a soul saved, or a soul lost forever.

CHAPTER VII.

RESULTS OF WINNING MEN TO JESUS CHRIST.

The results of winning men to Jesus Christ are manifold and blessed. Like the rays of the sun, they fly in all directions with more than lightning's speed. They are not confined to this world but reach the worlds beyond. They do not end with time but run through eternity. They do not stop with the man who has been saved but reach out and affect others as the tide of influence sweeps on and on.

First, the result personally, should be

noted. A man has been won to Jesus Christ; his sins have been forgiven; his record of disobedience has been blotted out; God will remember his transgressions no more forever because they have been covered by the blood of His Son Jesus Christ; the burden of guilt has been lifted from a heavy heart; a conscience is at ease; peace has taken the place of dread and fear; light has driven away darkness; life has taken the place of death; a miracle has been wrought.

Many things in life may be forgotten. The time and place and the accompanying circumstances of many important matters may slip away from the mind,

but the time and place and conditions under which a man is saved from sin are never forgotten. They are perennial. It is the beginning of eternal life. It is the most important event between the cradle and the grave. It is a date which will stand on the Calendar of Eternity marked by the blood of Jesus Christ forever.

But this is not all. Domestic results will follow the winning of a man to Christ. The wife will have a Christian husband; the children will have a Christian father; the family will have a Christian home; the blessing will be asked at the table; the Bible will be loved and

read; songs of praise will ring from the hearthstone; prayers will go to the throne from the family altar; not only a man but a family also will be brought to the Lord. The home will be transformed and made into a type of heaven on which the angels will love to look and in which the Heavenly Guest will delight to abide.

Nor is this all. There is a new member for the Church, a new man for the business world, a new man for social relations, a new man for the political field, a new man everywhere, all the time and in everything he does; a man who lives and breathes, walks and talks,

works and deals with his fellowmen on heavenly principles, expecting and getting a glorious reward for his loving fidelity to his Heavenly Father. The devil has lost and God has gained a man with his influence, his talents, his powers, his ability, his service, his money, his family his all for time and eternity.

Even this is not all. When a man has been won to Jesus Christ, as a result of his salvation many others will be affected and influenced and brought into the Kingdom of God. If he has a wife and children and they are not saved, in all probability he will bring them to Jesus Christ within a few days after his

own conversion. Such cases have been repeated until they have become numerous. They are no more rare.

His fellow workmen whether in stores or in offices, in factories or in shops, on farms or on railroads, will feel the influence and power of the man who has found Jesus Christ as his personal Savior; and although for a time some of them may ridicule him and speak lightly of his profession, still deep in their hearts, they will feel glad for his sake and glad also for the sake of his family, and wish that they too had found peace with God and were new men in Christ Jesus the Lord.

Little by little and sometimes as a "rushing mighty wind" the influence of these new men of God takes hold upon the consciences of the people with whom they come in contact, and as a result they are alarmed over their sinful condition, begin to pray and inquire for the way of the cross of calvary, and are led to Jesus Christ.

Old men and young men, women and children, hardened sinners and such as are just crossing the line of accountability, one by one and sometimes in companies of two or more, are brought to the Savior, by men who have been won for the Lord.

There is no end to an influence set in motion for God. It is everlasting. The longer and further it goes the more powerful it becomes. It is like the Great Mississippi, small at its source but mighty where it empties into the Gulf; strengthened and deepened and widened along its hundreds of miles of length by streams from the north and from the south, from east and from the west, until it becomes the "Father of Waters," upon which men of war may cruise and merchant vessels carry the commerce of the world from market to market. So it is with the influence of men of God. It deepens and widens and strengthens

as it goes, year by year, and on and on. Moses and Joshua are leading more people from sin unto righteousness today than they led from Egypt into Canaan. The Prophet Nathan has a wider influence for God in the world today than he had when he stood before the King of Israel and said, "Thou art the Man." Daniel has more influence among Gentiles today than he had among Jews when he "purposed in his heart that he would not defile himself with the King's meat."

John the Baptist is preaching to more people today than he did when "Jerusalem, and all Judea, and all the regions

round about Jordan " went out into the wilderness to hear his gospel.

The apostles of Jesus Christ have larger audiences today, people who gather to hear their messages of the Crucified and Risen One, than they had on the day of Pentecost when three thousand souls were converted to God. Saint Paul's letters to the churches are read a thousand-fold more to the churches of our day than they were to the churches of his own day.

John Wesley has more influence in the world today than he had during his long, eventful, miraculous life.

Dwight L. Moody, Charles H. Spur-

geon and David Livingstone are influencing more people for good today than they did while they were living.

Multitudes of other saints of God lived well, wrought faithfully and left monuments of influence behind them which have grown with the passing years until they are seen and felt throughout the civilized world.

There are Moses' and Joshuas, Nathans and Daniels, Johns and Pauls, Wesleys and Moodys, Spurgeons and Livingstones in the Church of God today the same as in other ages of the world's history—men who are as true to God and as ready to answer His call to duty

as were any of their worthy predecessors.

God has a people today on whom He can depend for anything, anytime, anyway and anywhere. Men who rather win souls to Jesus Christ than to eat when they are hungry or sleep when they are tired. Men who rather be about their Father's business than to gain the whole world if such a thing were possible.

A man's shoulder is broad and strong. It was made to bear the material burdens of the world. He builds the cities and levels the mountains; he builds the railroads and cuts the canals; he builds

the ships and digs the coal; he carries the heavy burdens of the world and does it gladly because it is his work and his mission. The world depends upon him and waits for him and is not disappointed in him. Without his shoulder, his hand and his brain the material interests of the world would be paralyzed beyond redemption.

But man's mission is not to material things only. He owes a support, a comfortable home and educational advantages to his family, but that is not the most, it is only the least of that which he owes them.

He owes them a Christian example, a

Christian leader, a Christian defender, a Christian home. His work is not done but only begun when material things have been adequately provided.

The day has come—the very hour is here now when the manhood of the country should rise as if by a single impulse to do their duty by spiritual as well as they are doing it by material things. They can do it. They ought to do it. They owe it to God. They owe it to the country. They owe it to the church. They owe it to their families. They owe it to themselves.

With the manhood of the country properly awakened, aroused and equip-

ped for winning men to Jesus Christ, their all on God's altar for His service, it will not take long to carry the story of Jesus and His love, His power and willingness to save to every creature in every part of the earth.

We're working together, my Jesus and I;
He tells me His will and I gladly comply;
I understand Him and He understands me,
And working is resting while Jesus I see.

We're working together, my Jesus and I;
In order to help me He comes from on high;

The mountains He makes into valleys replete,
The hills and rough places He smoothes for my feet.

While working with Jesus the labor is light,
There's strength for the day and there're songs in the night;
And when I get hungry He gives me that meat
The world does not know, but to me it is sweet

We're working together, my Jesus and I;
Yes working together, my Jesus and I.
He shows me the way and I find it so true;
He carries my burden and carries me too.

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